

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 248.

QUESTIONS FOR ELUCIDATION BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At seven o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

A digest of each contributor's facts, conclusions and arguments, will be prepared and published weekly in the SPIRITUAL TELEGRAPH, for the benefit of all who feel an interest in the subjects, and especially for those friends abroad who oblige us by participating in the debate, that they may be weekly informed of the manner in which the questions are treated. In this way we hope to establish a nucleus for a universal debating society, for the friendly and mutual interchange of facts and views on all the great questions which involve the social, political and religious interests of mankind. If this call is earnestly responded to with a promise of good results to mankind, other questions will hereafter be proposed and considered, having relation to the practical, social and spiritual needs of humanity.

QUESTIONS.

3. Is there a God; and if so, what are the attributes of the divine nature, and what the mode of the divine existence?
4. Is there a soul or Spirit-world; and if so, what was its origin, its use and destiny? Where is it, and what connection and relation does it hold to the physical or natural world?
5. What is Life, and what was its origin?
6. What is Death, and what was its origin?
7. Are there such things or conditions as mortal and immortal; and if so, what is it that is mortal and what immortal?
8. What was the origin of the first man?
9. What are man's connections with, and relations to, material nature, spiritual nature and God?
10. What are the uses and purposes of man's creation?

11. What are the essential attributes and properties of an immortal being or thing?
12. Is man mortal or immortal in whole or in part, and what part?
13. What influence and effect have the relations, habits and conditions, of a man's earth-life on the relations, conditions and happiness, of his life beyond?
14. Is there a sphere or world of life for man, other and beyond this natural world and the Spirit-world?
15. Wherein consists the essential difference between material substances and things and spiritual substances and things?
16. Is man physically, mentally or morally free?
17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?
18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?
19. Is the moral universe now just such as God originally foresaw, planned and designed?
20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?
21. Has God made any special revelation of his will to man; and if so, in what does it consist?
22. Has God provided any special means of man's development, regeneration or salvation?
23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?
24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

PERSONAL AND SPECIAL NOTICES.

Sunday Meetings of Spiritualists.

MR. TIFFANY will speak in Dodworth's Academy, morning and evening, at the usual hours. Conference in the afternoon at 3 o'clock. To all of these meetings the public are cordially invited.

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MR. TIFFANY has not yet published his MONTHLY for January. It will be forwarded to our customers as soon as it appears.

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WHOLE NO. 248.

The Principles of Nature.

PHILOSOPHICAL INVESTIGATIONS.

The following is a report of a session held on Tuesday evening, January 13, at 88 Fourth Avenue, for the purpose of investigating certain philosophical questions connected with spiritual phenomena. There were present Charles Partridge, Esq., Professor M——, and others.

The medium was Mrs. Dr. Hatch. The following questions were propounded by Prof. M——:

Can the Spirits tell us what peculiar organization, or what peculiarity of organism, is most susceptible to mediatorial influence—referring to the different kinds of mediums with which we are acquainted?

To which the following response was given through the medium, who was in a state of trance:

In answer to this inquiry, we will first approach general principles. Nature itself is mediatorial; every department of Nature is mediatorial; the sun, the planets, the universes, revolving in their respective orbits, unfolding newer forms of life and beauty, everywhere present to our comprehension this idea. Deity, whoever or whatever he may be, in his central and universal power, outworks through all these forms of planetary and universal systems, mediatorial influences, giving rise to functions, powers and manifestations which represent his mind, his soul, his power. Not one atom of matter, as viewed through scientific investigation, is like another atom either in structure or composition. Endless variety is the mediatorial manifestation of Deity in all his creations. In the floral and vegetable kingdoms which deck the earth, you perceive species of flowers which analysis and classification show to be different in their forms, composition and attributes. Man is said to be the highest mediatorial manifestation of Deity physically. As he possesses mental capacities, qualities and attributes superior to, and comprehending, all beneath him, he is considered to be an epitome of the universe. But no man is like another man, as no flower is like another flower. He belongs to the same species; he may belong to the same race, nation, city, but his qualities are differently compounded, differently aggregated—to speak scientifically, differently composed; therefore he is not like his brother. Consequently he is supposed to contain one power which predominates over all other powers. This determines the particular quality of his mind; therefore that is called his mediatorial sphere or capacity. This is the generalizing view of mediumship. Everything which leads to the comprehension of higher principles is a medium, a mediatorial thing, a mediatorial agent. Christ, as the manifestation of goodness and perfection in man, is called the Mediator. Why? Because he is practically the manifestation of power and goodness which leads to aspiration; therefore he is a medium. All men are like him in proportion as their capacities and powers are unfolded, simplified and vivified. In the manifestations of modern Spiritualism, mediums are controlled, possessed, influenced; physical contortions occur, representing in-

telligence through certain individualities. These are always influenced in accordance with their predilections or capacities—mediumship being simply the means of obtaining knowledge of certain things. The physical conditions requisite in mediums are as varied as the mediums themselves. They are classified, however, into distinct departments. Some are rapping, some writing, some speaking, some trance, and others clairvoyant. But the distinctive or peculiar qualities of each class, or distinct species of mediums, seem to be the import of the question. Mediums in correspondence with the elements of mind or matter, are susceptible of having thoughts and ideas infused into the brain, the physical system, not through the organs of their soul, but through the physical, electric influences that surround them. Manifestations by rapping come through the brain, as well as those of speaking or writing, but the power is manifested through the Od Force of Baron von Reichenbach, or the back-brain power of Dr. Dods; but there is something behind them which propels them. There is a force which Spirits use in the concentration of their power upon the mind; this force possesses qualities and capacities which allow the Spirits to use their forces in the concentrated form of raps. The peculiar quality of a writing or speaking medium does not depend upon a particular organization, but a condition of that organization; it is a physical, a circumstantial condition. Peculiar manifestations are not governed by a special interposition, but by universal, general laws which have existed through all time. The manifestations of past times, known under the name of witchcraft, demonism, etc., you perceive to be analogous to Spiritualism. Therefore we claim that mediumship is a general principle, that Spirits have communicated at all times through a general law, and the manifestation of that law only varies with the variety of minds using it. Spirits operate upon the functions, the germs, in the human soul, as do the sunlight, the shower, the properties of the soil, operate upon the germ of the flower. The capacities of the flower are within that germ. You may lay it by, and it will never bud and blossom; but plant it within the soil, where the sunlight, the shower, and favorable circumstances may operate upon it, and it will bud and blossom. Thus the human soul is like the germ of a flower; plant it in the form, and under favorable circumstances it outworks those powers and properties it contains in itself, but it must be strengthened by Spirit-life. This is a general theory; you may term it truth if you desire.

Question.—Has that condition which we understand as health exercised any influence upon mediumship?

Answer.—Health signifies a freedom from all imharmonies, both physical and mental; the physical in a great measure is dependent upon the mental. Our opinion is that no person is so harmoniously developed that he suffers not somewhat from physical inability, and inasmuch as no person is perfectly organized mentally, the conditions of health are only relative. They can not be positive, as no one is free from the influence of conditions. Perfect organization, both physical and mental, are requisite to perfect health, and no one possesses that. Therefore, every

medium, every person is imperfect. But every person is also perfect in his own sphere, in his own particular identity or capacity.

He outworks through his own operations of thought, knowledge, intelligence, those manifestations peculiar to his own individuality. Therefore he is a medium for whatever he does. Whether these are considered healthful or otherwise, depends upon the relative estimate which is placed upon them. It has been remarked by some that only persons of a frail constitution, particularly females, are mediums. This may be so with regard to the manifestations at this time. Why persons with frail constitutions are more susceptible, or possess that temperament, arises from the fact that they are more visionary. Whatever it may be, their constitution is the result of their peculiar qualities of mind; therefore they may be more susceptible to spiritual influences than those of a sanguine temperament. In this case the manifestation may not be so striking, nevertheless the individual is just as much a medium as in the former.

Q.—In those peculiar phases that we recognize as physical manifestations—rapping, tipping, etc., is it the result of a peculiar condition such as we denominate health?

A.—We do not consider that it is, although to a great extent they are produced through the system, but are more the result of operations upon the system by the mind. Those elements are always to be found in the atmosphere, but the particular combination is what produces the manifestations. It is not, however, dependent upon health or sickness.

Q.—Does the particular quality or phase of mediumship determine the quality, or elevation, or development of the Spirit who may communicate?

A.—The phase of mediumship does not, but the substance of the communication usually does. It is not the manner in which you receive a communication which presents it to you as possessing merit or demerit, but the ideas.

[At this point the person who asked the last question stated that it seemed to be misunderstood by the Spirit. He would ask whether Spirits having any particular correspondence to a particular phase of mediumship, could communicate only through a particular medium?]

We use the word *phase* of mediumship as pertaining to rapping, writing, speaking, etc. The personality is what you refer to. Yes; a great deal is dependent upon that. For instance, if a medium have friends in the Spirit world, those whom he or she loves or is strongly attached to, it is but natural to suppose that the medium should be influenced by those persons. Perhaps that medium may possess capacities which were never called forth. A Spirit may influence that medium through those capacities, and not through any other. So Spirits are attracted to those through whom and to whom they can communicate; it corresponds to the desire of the person communicating, and the person communicated to.

Q.—Is it possible for a Spirit to communicate with as much

case through a medium possessing views distinctly different from himself!

A.—Certainly not; because an opposition is at once created. No Spirit can present through any medium communications, thoughts, ideas, which that medium organization has not the capacity to comprehend. The idea itself may never have entered the mind of the medium, but the capacity must be there.

Q.—Is there an essential difference between the inspiration of modern and ancient times?

A.—We do not consider there is any difference except in degree of inspiration, or in quality. Inspiration simply signifies a quickening of the inherent powers of the human soul.

Q.—Are they both referable to the Spirit-world as the cause?

A.—If it be a fact that the one is, then the principle by analogy, would extend to the other also. If it be true that the infusion of angelic minds develops the human soul, it must be that that has been a principle from all times; principles are eternal.

Different manifestations may occur in this century, but the principle remains the same. Therefore it depends entirely upon your belief and perception of the subject.

Q.—What is the medium in that particular direction?

A.—Our simple assertion would not prove the fact. We refer to the experience of all ages to the consciousness within each individual soul. This is the only evidence we can give you, unless it were demonstrable by facts.

In the first manifestations of this century, it was affirmed by the intelligence communicating, that it was a departed Spirit—one who had inhabited the earth.

That intelligence gave such evidence of its identity as no one would be willing to dispute. Manifestations have succeeded that in the form of trance, speaking, rapping, writing, etc. All affirm it is a superior intelligence. The conclusion is this: if a person

has no conscious action in the matter—if facts are communicated beyond the known normal capacity of that medium, then it is supposable that you will accept the assertion of the intelligence, which communicates through the rapping. This is also true of the trance medium.

Q.—What is the fact in regard to the condition of this medium at the present time?

A.—The combined influences of individuals who once inhabited forms like your own, are now controlling the organism or brain of this medium. She has no consciousness of the words or ideas. That it is not an ecstatic state, can be shown by examination of the circulation, which remains in a normal condition.

No particular organ or organs are influenced, to the neglect of others, but we influence them all in proportion to the demand you make upon us. We have developed her organism, and that without the external knowledge which persons usually refer to in the development of their brain, and we leave you to judge of the sincerity of the medium, and the truth of our assertion.

Q.—Does the quality of the communication ever exceed the combined qualities of the medium and the persons present?

A.—The quality of the communication never exceeds the capacity of the medium; it may exceed the usual manifestations of capacity.

Q.—Will you tell us where and in what state or conditions the spirit of this organism is now, while you have control of the medium?

A.—The Spirit of the medium is active, not within the physical form except as her Spirit or the qualities of her Spirit keep her up the natural functions of the physical system. The thoughts and action of her Spirit is in another direction, probably with the friends to whom she is attached; the action of her mind is with them, and she realizes the consciousness of being associated with them. We operate upon her brain, that being a machine through which the Spirit manifests its desires and capacities. We operate upon that machine to communicate ideas which her mind may not have received; and her relative condition to us is that of a person dreaming, with the exception that her Spirit is conscious, but we control her physical form, instead of its being in repose.

Q.—Why are not mediums conscious on returning to their normal condition?

A.—She is usually conscious of having spent her time with other individuals. Sometimes her spirit fails to impress itself directly upon the external memory, but it always does so sooner or later. The medium is always conscious of her own experiences while we are controlling her organism, not of the experiences which we give, not of the words which you utter, but of the thoughts, ideas, communications which she perceives with her

friends, be they in the form or in the position of Spirit-friends.

Q.—How long after the normal condition of the medium is resumed before this retrospect occurs?

A.—It depends upon the intensity of thought in the mind's consociation which she has received from her friends. If her mind is simply wandering, the retrospect may not be impressed upon the external memory for days or weeks. But if it is a matter of special importance, then it might be impressed upon her consciousness almost immediately. It is determined by the intensity of the soul during the time of the abnormal condition. It is like your every-day occurrences. You may wander for several days, and nothing of particular interest will transpire to arrest attention or fix a thought in your mind, when suddenly you may encounter an object or meet a friend which recalls long hidden thoughts vividly to your mind.

Q.—Can the Spirit of the medium, during this trance condition, while Spirits are controlling her organism, be absent from the Spirits who are controlling her?

A.—Most certainly.

Q.—Can it communicate as a Spirit?

A.—This medium has done so in two or three instances. It depends entirely upon the attachment that exists between herself and those with whom she may be.

Q.—Are there any facts extant to substantiate this?

A.—Some, which, if you will ask her, she will relate when she returns to consciousness.

Q.—Do you know where she is at the present time?

A.—I do not. She will probably inform you when she returns.

Q.—Are there some powers of the medium's mind which still remain active during the trance state under the control of her own volition?

A.—We will illustrate: You may be conversing with a friend upon a particular subject, and the capacities which comprehend that subject are all concentrated in the expression of your ideas; however, your Spirit or your thoughts may be wandering in another direction, not actively, but still perceptibly to yourself; therefore you do not have the same consciousness of that class of ideas or thoughts as of the others. So it is with her Spirit. In the concentration of powers which enable her to comprehend and realize the identity of those with whom she may be conversing, there may be capacities which her will operates upon unconsciously in the external thought.

Q.—Then there is not an absolute separation from the body?

A.—Else life would be extinct. It is only a perception of the Spirit in its withdrawal from the external brain.

Q.—Is there any space in the estimation of the medium while in that condition?

A.—Not space or time. Mind is not governed by matter or space. They are simply conditions of activity in the soul.

Q.—Is the recognition of the direct agency of Spirits as inspiring or elevating as the belief that they communicated in the past?

A.—The advantage that the one possesses over the other is, that the one was a negative condition, while the other signifies a positive one. One was simply conceived as an idea, the other as the manifestation of it. The benefit to be derived was analogous to the idea in the mind of Fulton with regard to the capacities and powers of steam, and the practicability of that idea as manifested in the forms of locomotion by steam that have occurred since then. The one is like the conception that the solar system is spherical, that the center is the sun; the other as the manifestation of that fact through mathematical demonstration. The one implies the possibility that your friends in whom you were interested might converse, or at least be present with you; the other signifies a positive demonstration of it, together with the practical effect it has upon the minds of individuals. The one may be compared to a shadow, the other to the substance.

Q.—How do you account for the power Spirits are said to possess of communicating at different places at the same time?

A.—Supposing such a power to exist, we explain it in this manner: As we have stated, in the action of the Spirit of the medium, the positive action of her brain is absent; still, through the whole, on the right which that Spirit possesses to this form, there is action. We affirm that the Spirit of man is the reflection of the Spirit of Deity in miniature, otherwise a drop in the great ocean of his mind; that his mind possesses in a finite degree what the Divine mind possesses in infinite degree. In proportion as man becomes unfolded, so those capacities become

unfolded, so he may communicate in thought, in proportion to the expansion of his mind. For instance: A school-teacher enters his school, or a minister enters his church, takes a glance around the room, and perceives his scholars or auditors are not all present—not by counting all those present, but by perceiving that some seats are vacant; he does not see the forms of all present. So the Spirit, as it extends its functions, may have a desire to communicate in three different directions. He may not be personally in three places, but may extend his influence to them. It is his individual idea, but not his individual presence.

Q.—Is every particle of matter different from every other particle?

A.—You may take a drop of water and reduce it as much as you please, still you have not arrived at the ultimate, primary principles of the water. It is not so with thought; that is something you can not dissect. None of the combinations of water are alike. The gases are not alike. You may reduce the components of water back to their original gases; but it is not so with thought—you can not analyze or divide it. Yet mind is matter, because it is substantiality.

Q.—Are we to understand that two drops of water are dissimilar?

A.—Not as regards the combined two gases which compose water.

Q.—In what respect are they dissimilar?

A.—Simply in the combination of the two. They are alike as regards the identical or ultimate particles. The particles composing two drops of water are the same, except that they occupy different points in space. All human souls possess the same qualities and attributes.

Q.—Is a negro a human being? Does difference in color constitute all the difference from the whites? Do negroes possess all the powers and faculties of a human being?

A.—According to our view, he is a human being, else he could not be cultivated through the influence of the white man.

Q.—Is the virtue, the intellect, of the black man equal to that of the white man? Suppose a hundred negro children at one month old and a hundred white children at the same age, should be brought up to the age of twenty-one under the same surrounding influences, would they at that time be equal?

A.—Probably in another generation the circumstances of birth, of climate, of all other influences, will have as much influence on the negro as the Anglo-Saxon. But that has nothing to do with the inherent principles of the soul or its capacities. We know that the French, English and other nations have not the capacities developed in the Anglo-Saxon—that this race is considered to be in advance of all others. The African exists as a distinct type in itself, but it is of the human race because it is susceptible of human improvement—not to as great an extent as the white, but in embryo. The African may possess not the same capacities, but the same principles of capacities, but they are yet to be unfolded through the assimilation of more perfect organisms.

MR. BRISBANE ON THE HUMAN PASSIONS.

THEORY OF THE FUNCTIONS OF THE HUMAN PASSIONS, with an Outline of the Fundamental Principles of Social Science. By ALBERT BRISBANE. Miller, Orton & Mulligan, Publishers, New York. For sale at the Office of the SPIRITUAL TELEGRAPH. Price 50 cents.

The object which the Author has in view, is to explain the functions or uses assigned by Supreme Wisdom to those forces or motors implanted in man, called passions, faculties, etc., so as to demonstrate that human nature is good, and that man is a being capable of order, harmony and unity.

The passions and faculties in man are the springs, wheels and levers, so to say, of the mechanism. If they are imperfect, vicious or depraved, their social order, justice, harmony and happiness can never be established on earth; if, on the contrary, they are good and perfect, and are only temporarily misdirected or perverted by the influence of a false social organization—by poverty, ignorance, brutal toil, and other false conditions—then we may hope for a better Social Future for mankind on this earth.

Mr. Brisbane asserts that the motor-forces of the soul—the passions—are now misdeveloped by the influence of a false system of society, that they are temporarily misdirected or perverted, but that they can be set right; that a full development can be given to them, and that they can be so directed as to produce as much good as they now engender evil.

To support his views, he enters into a careful analysis of the passions, and undertakes to explain the uses and functions as—

signed to them by God in a true social order, in which they would receive a material and harmonious development.

We will make some quotations, which will give an idea of the theory of man, which the author has elaborated. He has devoted many years to the work, eight of which were spent in Europe. He begins by a general view of Man:

Man is a compound being, composed of two principles—one active, the other passive. The active principle is what is called the Mind, the Soul; the passive principle is the Body. The latter is the material instrument of the former, the means by which it inhabits the planet, acts upon matter, and arrives at a state of positive and practical existence.

The Soul, or active principle in man, is a whole, composed of a certain number of forces or motors, which we shall call the Passions; by the metaphysicians, these forces are variously termed—sentiments, affections, feelings, faculties, impulses, instincts.

The Passions are spontaneously active and self-determining forces; they are the thinking, feeling, creating principles in man—the source of his acts and works in all spheres, material and spiritual. They are the agents of Supreme Wisdom—the motors implanted in him by that Wisdom to impel him to fulfill his destiny on earth.

The Author explains one of the guides which he follows in the study of the elements of human nature, the Passions:

The universe, like man, is composed of two principles—the one active, the other passive—called in common language, mind and matter. The former is the creative, forming principle, the latter the plastic principle which is acted upon. The order that reigns in the material world, and the laws which govern it, emanate from the active principle or Mind; as a consequence, the material world is an image, a mirror of the spiritual world; there is correspondence, analogy, unity, between the two; comprehending the laws which govern matter, we can comprehend the laws which govern mind; comprehending the order, distribution, and classification which reign in the kingdoms and creations of Nature, we can comprehend the order, distribution, and classification which reign in the passions; the knowledge of the one is a key to the knowledge of the other. As we can study Nature more easily than we can Mind, being aided by the senses, it is important that we should be guided in the study of passionate phenomena by the study of material phenomena.

From the principle of Unity of System here laid down, we infer that the Passions are governed by the laws which we observe in the material world, that they are distributed in series like the kingdoms of Nature—are like them divided into classes, orders, genera, species, and varieties, and are capable of harmonies like the planetary or musical.

With these explanations, the reader will be able to understand many of the following statements which might otherwise appear obscure or arbitrary; he will have the clue to the analogical study of the whole subject. He has only to remember that the Laws which govern matter govern mind, that they have their source in the Supreme or Divine intelligence, and that all the effects which he sees in the material world have their correspondence in the spiritual or passionate world.

The Author then continues his analysis:

The first division of the soul, or its analysis in the first degree, gives three primary passions as follows:—

- | | | |
|-----------|--|---|
| THE SOUL. | 1. THE SENSUOUS OR MATERIAL PASSION..... | Attraction to Matter and its phenomena. |
| | 2. THE SOCIAL OR PSYCHICAL PASSION..... | Attraction to Spirit and its phenomena. |
| | 3. THE INTELLECTUAL OR SERIAL PASSION..... | Attraction to Order and its phenomena. |

These three passions place Man in relation and association with the three great departments of the universe.

The universe is one—a great organic whole, which, like the soul, is composed in its first division or first degree of analysis, of three principles which are self-existent, eternal, indestructible:

- | | | |
|---------------|----------------------------------|---------|
| THE UNIVERSE. | 1. THE ACTIVE PRINCIPLE..... | MIND. |
| | 2. THE PASSIVE PRINCIPLE..... | MATTER. |
| | 3. THE REGULATIVE PRINCIPLE..... | LAW. |

(In general analysis, we may speak of two principles, an active and a passive, united by a third principle, law.)

Man, standing at the head of the terrestrial world which he inhabits, and having a function to perform in it analogous to that which the supreme central mind, God, performs in the universe—that of establishing the reign of material and spiritual order and harmony—is a universal being, is endowed with a complete scale of passions, and stands in relation to and is associated with the three great principles of the universe above mentioned. The three primary passions with which he is endowed establish this relation and association.

The first, the sensuous or material, places him in relation with matter, its attributes, phenomena, and harmonies.

The second, the social or spiritual, places him in relation with mind, its attributes, phenomena, and harmonies.

The third, the intellectual or serial, places him in relation with the laws of universal order by which the other two are regulated.

The three primary motors branch over or ramify into twelve secondary motors.

The first into five—giving rise to the five senses, which perceive the primary attributes of matter—form, color, flavor, odor, sound, and the tactile qualities of bodies.

The second into four—giving rise to the four social affections, or four modes of sympathy between human beings, commonly called friendship, love, ambition and parentalism.

The third into three—giving rise to three intellectual faculties, which are those of analysis, comparison and synthesis.

These twelve motors, forming three classes of passions, are further divided, and subdivided until they produce the various tastes, inclinations, capacities, etc., which we find in men. (Branches or shades of ambition, for example: care, pride, self-esteem, love of approbation, love of leadership, of fame and power, sentiment of dignity, magnanimity, etc.)

The Author, after treating this subject quite freely, writes upon an explanation of the functions of the three classes of passions or motors, beginning with the material or sensuous class, or the five senses.

We make some extracts, which will give an idea of his views on the subject:

The primary function of the five senses is to establish relation and connection between the active and passive principles, between mind and matter, between Man and Nature, and to attract man to, and guide him in, an important work in the economy of the universe, namely, the supervision of the planet which he inhabits, and its vegetable and animal kingdoms.

Man is the overseer of the globe, charged by Divine wisdom with the cultivation and embellishment of its surface, with the improvement of its animal and vegetable creations, and with the realization upon it of material beauty, order, and harmony.

To attract man to the cultivation and embellishment of the earth, the five senses, or the five modes of perceiving the attributes and relations of matter, have been given to him by God, who distributes to all his creatures attractions proportional to destinies.

On every globe, the supervision, the regulative action of a superior intelligence is necessary, for matter degenerates without the supervising and controlling influence of mind. On the earth, this superior intelligence is Man. He is its overseer, its intellectual sovereign. He is the science and reason of Nature; in other words, he alone possesses the knowledge necessary for the development and improvement of her creatures; he alone can establish order and harmony in her domain. The animal and vegetable creations are active, living forces, but they do not possess the reason necessary for regulating their development, their distribution, their relations, and for attaining to perfection. The fruit-tree, for example, can not graft nor transplant itself, nor can the animals cross their breeds or otherwise improve their species. This must be done for them by Man; hence, as we have stated, he is the reason, the science of Nature—the regulator of her vegetative and instinctual forces.

The five Senses have each a special function to perform in attracting and impelling Man to fulfill his destiny of overseer and harmonist of the globe.

The sense of taste, which finds its gratification and delight in agreeable flavors, attracts man to the cultivation and improvement of the fruits, grains, vegetables, spices, wines, oils, and other products which please his palate and serve him as food. He can not possess these products without cultivating them, and in cultivating them he is led of necessity to the improvement and embellishment of the earth. Man is omnivorous; his palate harmonizes with nearly all the flavors of Nature, and not with one or two like that of the animal. This universality of taste in man was given him to secure the cultivation of all the various edible and condimentary products of the earth, from the fruits and spices of the tropics to the grains and vegetables of the temperate zone. Had man been created omnivorous—that is, to live like the animal, on one or two products—he would have cultivated those products only, and have covered the earth with them. If he had attraction for bread alone, he would make of the earth one vast wheat-field; if for the potato, one great potato-patch. Without this universality in the sense of taste, the globe would present in its culture one unbroken scene of monotony and uniformity; most of the creations in the vegetable and many in the animal kingdom would be neglected, and finally become extinct.

The sense of smell, which finds its delight in agreeable perfumes, attracts man to the cultivation of the flowers, plants, shrubs, gums, etc., which yield fragrant perfumes. Taste having no affinity for these products, another sense intervenes to establish the relation between them and man, and to secure at the hand of the terrestrial overseer, their cultivation and development.

After examining the functions of the other three senses, the Author says:

Thus the senses, which have been looked upon by moralists and philosophers as passions of a low order, ministering merely to the wants of the body, engendering often sensuality, brutality, and vice, and always at war with the higher nature of man, are in truth noble and sublime faculties—agents employed by Supreme Wisdom in attracting man to the cultivation and embellishment of the material world over which he presides.

It is true that the senses do not at present fulfill their natural or legitimate functions. Undeveloped or falsely developed, misdirected or perverted in social organizations unsuited to their nature and action, they perform only their lower or animal functions, ministering simply to the physical wants of the body, and leading often to selfishness, sensuality, and debauchery. It is only in a true social order, in which they will be fully and harmoniously developed and properly directed, that they will perform their higher and artistic functions; they will be found to be, noble faculties, interpreters of the designs of God in respect to man's relations with the material world—harmonious

forces, attracting him to make of this globe a terrestrial paradise, in which to develop the higher spiritual nature with which he is endowed, and to erect a magnificent superstructure of social harmony on the substructure of material harmony, prepared by the senses.

After explaining the primary function of the senses, their secondary functions, which are five in number, are briefly pointed out. The Author enters into a similar analysis of the four social affections or passions. We quote only the opening paragraph:

These passions perform functions in the social world analogous to the functions which the senses perform in the material world. They are the means of sympathetic or affectional communication between souls, as the senses are the means of communication between the soul and matter. They establish the unity of man with man, as the senses establish the unity of man with Nature. They impel him to fulfill his social destiny on earth, as the senses impel him to fulfill his industrial destiny.

The three intellectual faculties are next taken up, and their functions explained, as in the case of the two preceding classes of motors. We extract the first few paragraphs, which give an idea of the general views of the author in relation to them:

The primary function of these three intellectual faculties is to discover the laws of order and harmony by which the universe is governed, and to apply them to the regulation of the moral and material phenomena connected with humanity and the globe—that is, to the organization of society and to the establishment of order in the kingdoms of Nature.

Man must establish order.

1. In the social world—that is, in the play and action of the passions in the social mechanism;

2. In the material world—that is, in the kingdoms of Nature, of which he is the overseer.

This he can do only by discovering and applying to these two departments the laws of universal harmony.

As the five senses perceive the attributes of matter, and place man in relations with the material world; as the four social affections feel the attributes of spirit, and place him in relations with the social world; so the three intellectual faculties comprehend laws and principles, and place him in relation with the divine plan of universal order and harmony. They guide him in all his works and operations which require invention, combination, classification, and arrangement—that is, in the organization of industry and of his social relations, and in the harmonious distribution of the creations of nature over which he presides.

By comprehending the laws of universal harmony and applying these laws to the material world and to himself, man enters into unity with the general order of creation, and conforms in his labors and social life to that order, which is the manifestation of divine reason in the universe.

The treatise closes with an explanation of the causes of moral evil in man. These causes, which are four in number, and are explained with some detail, are recapitulated as follows:

To sum up: the passions are subject to the four following modes of imperfect or false development:

1. Development in their lower degrees;
2. Misdirected on;
3. Inverse or counter-development;
4. Conflict and unbalanced action.

These are the four causes of moral evil—the causes of the disorders, vices, and crimes which we see in society, out of which has sprung the doctrine of human depravity, a doctrine based on a profound ignorance of the nature of man, and essentially atheistic.

The passions being forces can not remain at rest, but must act; acting, they must act either truly or falsely, directly or inversely, naturally or subversively, harmoniously or discordantly. In their false, subversive, or discordant action, they engender evil and give rise to the reign of social discord; in their natural, direct, or harmonious action, they engender good and give rise to the reign of social harmony.

The Author concludes by saying:

Our object has been to vindicate human nature, to show the fitness of man for social harmony and for fulfilling a noble destiny on earth. If we have proved this point, our faith in the future, our hope in the elevation of man and his social redemption from the evils which scourge and degrade his terrestrial existence, are based on a sure and solid foundation.

The treatise is accompanied by a large synoptical table, which shows at a glance the subject treated in the work.

The second part of the volume is devoted to an examination of the fundamental principles of Social Science. If we find time and space, we will give an analysis of this part of the work.

A SILVER CHAMBER.—The Sultan of Turkey intends having a good time. He is building a silver chamber. All the furniture and appurtenances of the boudoir are to be composed of solid silver. The round table in the midst is of admirable workmanship, the surface being of solid silver, engraved in rich Arabesque, the legs of twisted pattern, highly finished. The sofa, the chairs and the piano are all of the same precious material. The boudoir is to be hung with cloth of gold, looped with silver cord. It seems that the Sultan has destined this unique specimen of oriental recklessness of expense to be his favorite retreat in the gardens of the seraglio.



"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, JANUARY 31, 1857.

THE WORLD'S PROGRESS.

THE philanthropist may not hope to enjoy at once the fruition of his best desires, nor the transcendental philosopher reasonably expect a speedy realization of the bright vision of exalted excellence and human perfectibility. It is not the work of a day to remove the evils developed in the moral and social condition of man. Even where Science and Art have done most to develop the energies of the human mind—where enlightened Reason and a living Inspiration have combined their influence to correct the life and purify the heart, these evils still remain. It may yet require a succession of ages to renovate the world, and to change the moral wilderness into an Eden of light and joy. Yet when we remember that by a law of his nature Man is a progressive being, that Truth has an all-conquering and redeeming power—above all, when we consider that all things originate in the Divine Love, and are guided by the Divine Wisdom to their ultimate results, we feel assured that there is reserved for man, even here, a more exalted and glorious destiny.

It is a dark picture that appears on the wide-spread canvas of the Past. Cruelty and war are there in all their true and startling colors. It is a scene of fierce and bloody conflict—the persecutor kindling his fires, and humanity expiring on the rack. Oppression, like a mighty colossus, is bestriding the world with the image of God beneath his feet! The elements of society are in wild commotion, heaving and surging like the angry waves. Only here and there some angel of mercy—some friend of humanity is seen like a solitary star on the brow of Night, shedding its feeble light on the thick darkness and the awful gloom. Such, in their general aspects, were the "Dark Ages" of the world.

The present time presents more enlightened and cheering phases of human nature and human life. The light that shines now is not the faint glimmering of a few lone stars in the midst of dark and measureless solitudes. It is not the phosphorescence of the dead; it is not the volcanic illumination that lights up the heavens with a fearful radiance, and covers the earth with the lava of mangled forms and hopes blasted forever. The Morning of the World has come; but the elements of light and darkness must needs meet and mingle. Hitherto the brutal desires and appetites have exercised almost undisputed sway, but their frightful dominion is drawing to a close. When the rude winds of human passion have spent their force and expired amid the dawning light of divine affections, the reign of Peace will begin. There is a power that the elements obey. It speaks through the inner sense with an utterance not less commanding than that which is said to have stilled the tempest. A divine influence shall yet restrain the headlong passions and terminate the rude "Conflict of Ages."

The present is no time for vain dreaming and idle speculation. The world is waking, and there is a call for things that have vitality in themselves. Drowsy preachers and fossil theologies are not wanted for any really practical purpose, and they are quite too common to be attractive as an exhibition. Nor will the world much longer mistake whited or even gilded sepulchers for the dwellings of living men and temples of the Holy Spirit. Perhaps the common idea of an impending judgment derives its existence from a natural instinct. It is true that the day of judgment does come to every man, when his true character is known, and he feels the full force of that moral gravitation before which he either rises irresistibly, or sinks inevitably, to his proper level. Before this tribunal the true man must rise to renewed and beautiful life and to high and lasting honors, while those who have won reputation by fraud, and from the accidents of life have forged chains for human minds and hearts, learn by a sad experience, what it is to "come forth" to "the resurrection of damnation."

We have lived to witness the beginning of a nobler struggle.

Not the passions alone are exercised, but the mind and the heart are unitedly and deeply engaged. We are not to form an opinion here from an occasional outbreak of passion and riot in the midst of a dense population—surely not from the fact that man still struggles for liberty and the exercise of his constitutional rights. No; never. These, under certain circumstances, may be the concomitants of his progress. But we are to remember—as most essential to an enlightened judgment—that the love of war and the passion for martial glory have ceased to be universal impulses in man, and that they have no longer a place among the chief springs of human action. Hereafter, the man who would aspire to rule the world must possess the highest mental endowments, and he must be distinguished for the greatest moral achievements. Already Mind has commenced to rule in the earth. Louis Napoleon governs France, but there are rulers in the world of Mind who sway nobler scepters over both hemispheres. They lead the subtle elements of Nature and the invisible powers of the Spirit-world to battle against the strongholds of kingly and priestly tyrannies. They shall conquer, and the world shall be redeemed at last.

"Then shall the reign of Mind commence on earth;
And, starting fresh, as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent like some holy thing."

The world's inspired oracles, not less than the progressive nature and upward tendency of all things, prophesy of a period when man will be exalted, with respect to intellectual power and moral excellence, far above the dignity of his present position. The world's greatest Poets and Seers have kept this idea alive in the common mind while they have themselves been cheered by visions of the earth's great Future. Their quickened senses catch the echoes of the Infinite Harmonies, and they labor to translate them into human speech and action. And will not the soul at last accomplish what it most desires? Nothing short of this should be regarded as the ultimatum of human progress, and we can not resist the conviction that the mysterious ways of Providence are tending to this grand result. Let the bold man speak the truth; let the loving man perform deeds of charity, the worshiper bow at no unhallowed shrine, and all true men and women henceforth war against the errors and corruptions of the world. The true Worker who strikes in the temple of Toil, deals no blow in vain; the Philosopher who casts his plummet into the great sea and sounds its depths, realizes a sublime purpose; the Philanthropist, whose tender heart

"Feels all another's pain,"

nobly contends with Destiny for the right to share the disappointments and the woes of mankind; while the Poet, who retires to the mountain summits of thought and feeling, and breathes his orisons in the ears of Angel-watchers, prays no more in vain. Each labors for the other, and to the end that all may feel the force of that

—law of sweet attraction, strong and sure,
that by its mystic power inclines our souls to humanity and Heaven.

THE GREAT SECRET LET OUT.

NOTWITHSTANDING the current manifestations have been so frequently explained by the opposers of Spiritualism, it appears that some of the editors of our secular journals do not yet understand the secret, as the following from the *Terre Haute Express* may suffice to indicate:

WHO CAN EXPLAIN THIS?

A gentleman of this city was on a visit a few days ago to Cincinnati. He intended to start home on Saturday, but was left by the cars, and consequently could not expect to arrive here until Monday evening. He felt uneasy, supposing his family, who expected him on Saturday, would of course feel disturbed about his protracted stay.

Under this state of feeling he went to one of his friends in the city, and there met a Spiritualist from the State of New York. He told this Spiritualist that there was a medium in this city, and he desired that information should be communicated through her to his family, "that he was unexpectedly detained, and would not be home until Monday." The Spiritualist consented, and in a few moments said the communication had been sent.

The strangest part of this is yet to be told. In a short time after this communication had been sent to Cincinnati, the medium in this city went to the family of the absent person, and communicated to them precisely what was told to the Spiritualist in Cincinnati.

Now how is this? Here a communication was transmitted from Cincinnati to Terre Haute in a few moments, and by what means? Who can answer this?

We give the above facts, and would not publish them were they not

supported by undoubted evidence. We are prepared to give the names of individuals living in this city, whose veracity can not be questioned, in regard to the above.

Where has the editor of the *Terre Haute Express* been for the last eight years, that he should be inquiring at this late day how these things are done? The whole thing has been explained and exposed an hundred times by the material skeptics of this age, and it would seem that everybody might be well informed by this time. Here is the substance of the explanation.

The mediums begin by putting their toes and knees out of joint, which occasions peculiar concussions, occurring in rapid succession, or slowly and at irregular intervals, according to the skill of the operator. The sounds usually appear to be on top of the table or perhaps above on the ceiling. (How it is that the medium keeps right side up and yet produces sounds overhead remains to be elucidated.) The "detached vitalized electricity," then breaks loose somewhere in the neighborhood of Petersham; it jostles the brains of Dr. Taylor, gets into the table which is tipped over and tipped back again, the detached moving to the measure of "Old Hundred" or the "Sailors' Hornpipe," according to the degree in which the electricity is "vitalized," and the extent to which its religious education has been properly attended to. In the next place the medium becomes extremely magnetic, and all the furniture straightway steps forward and salutes him as he enters the room. When the furniture subsides, the medium is next struck with paralysis and proceeds to illustrate the peculiar nature of nervous diseases by automatic representations. At this stage the Odyle Force appears through the President of Cleveland University, by whom it is endowed with new and surprising powers. All spiritual beings and divine forces are dispensed with, and Odyle makes revelations and works miracles. In the course of his peregrinations the god of Od Force calls on the inventive mechanics and sets the wheels of ideal machines moving in their craniums; after which he goes into the authors, and by his inconceivable powers of impregnation begets one hundred volumes which are immediately thrown off like scintillations from so many hot irons. The female mediums are then self "psychologized by an idea," and they waltz together while Odyle improvises on the Piano, making so much noise that he wakes up "the back brain" and causes the medium to perform many strange things which he has nothing to do with! The senses are so many open doors, and where there are no senses he knocks away on barren heads and hollow hearts as woodpeckers rap on dry trees and partridges drum on rotten logs. At length from protracted intercourse with men and considerable experience as a god—in miracle-working, getting up new revelations, etc.—he develops the attributes of personality, becomes ubiquitous with illimitable powers of transformation, and concludes by running a lightning express between Cincinnati and Terre Haute, to the great astonishment of our cotemporary who calls for an explanation.

Well, sir, there it is. How do you like it? If it is not very clear, it is surely no fault of ours. Rejoice, Cincinnati! lift up your heads, O people of Terre Haute! and let her Editor be glad, for we live in an age when science triumphs over the ghostly superstitions of the past. Selah.

Mr. McCallum and the Erie Railroad.

It is doubtless known to most of our readers that the New York and Erie Railroad Company—during the past autumn—had some difficulty in enforcing the salutary rules and restrictions of D. C. McCallum, Esq., the present gentlemanly and most efficient Superintendent. The difficulties referred to grew directly out of the insubordination of the engineers and other persons employed by the company. Certain regulations emanating from the office of the Superintendent, and designed for the better protection of the traveling public, were thought by the engineers to be unnecessarily exacting and severe. Some modification of the objectionable rules was therefore demanded; but the demand was promptly and very properly disregarded. The engineers thereupon refused to render further service and forthwith left their places unoccupied. This sudden withdrawal of several hundred men, whose duties require constant watchfulness and careful discipline, was not only embarrassing to the Company but extremely dangerous to the public. But this attempt to coerce the Superintendent, and through him the officers and Company, into submission was met by the calm decision and unyielding firmness which have characterized Mr. McCallum in all his relations and in every important transaction of his life. In this trying emergency the eminently practical views of the Su-

perintendent, his unsurpassed executive capacity, and his masterly power as an organizer, were triumphantly displayed. The vacant places were speedily supplied, and the hundreds of thousands who annually pass over that road now find additional security against delays and accidents in the cautious yet energetic and thorough management of the Superintendent. We trust that Mr. McCallum may long continue to fill his present responsible position, for the removal of such a man from such a place, we should be inclined to regard as a public calamity. b.

SPIRITUALISM AND ITS OPPOSERS.

It would appear that the mass of professed unbelievers in the alleged spiritual intercourse of the day have well nigh lost all confidence in the ability of their theologians and men of science to refute the pretensions of those current phenomena which claim an origin in the world of Spirits. In proof of this fact, we may cite the following testimonies of the public press. The Editor of the *Cleveland Plaindealer* says:

"Worlds of unbelievers have been waiting six long years for the savans of this century to account for those confounded 'knockings,' 'table tipplings,' and other topsy-turvy performances of invisible agencies called 'Spirits,' but no sensible explanations have as yet been made, no not one. It took more faith to believe in the nonsensical idiosyncracies of the unbelievers of Spiritualism than in the creed of the believers. The Buffalo 'Knee Doctors,' the burlesque Burns, the odic force and dual-minded Mahan, all made converts to Spiritualism by scores and thousands, by exposing their own learned bigotry, the lameness of their logic and the impotency of their conclusions. Deeper and deeper into this mysterious mire has the public mind been sinking, until now, it seems, a saviour has appeared in the person of the Rev. Dr. Baird, and in the Philosophy of a French Count by the name of AGENOR DE GASPARIN.

On this same subject, the *New York Journal of Commerce*, one of the ablest and most conservative public prints of the day, and thoroughly Orthodox, so far as its opposition to Spiritualism is concerned, has the following:

"Of all the works that have hitherto appeared in refutation of Spiritualism, not one has created much interest in the public mind, or had much influence in staying the tide everywhere getting towards the great heresy. Spiritualism lives and flourishes, continually gaining new proselytes, notwithstanding the death-blows that have been aimed at it. The reason of this lies in the fact, not that it is founded in truth and therefore irrefutable, but that its adversaries are unskillful in fight and inadequate to the contest. The arguments by which it is met, are more foolish than the doctrine itself; they have consequently assisted in establishing a delusion they were intended to annihilate.

The *Journal of Commerce*, however, thinks it has now found in the recently published translation of Count Gasparin's "*Science vs. Spiritualism*," the very thing that is needed to accomplish the work which all previous writers against Spiritualism have so signally failed to perform. The Journal vouchsafes to the public the very interesting and very important piece of information (if true) that this book "saps the very foundations of Spiritualism, wholly deprives it of the supernatural element which gives it its life." If the journal is correct in its estimate of the importance of this work, the fact would seem to impute to the mass of the opposers of Spiritualism either a great deal of ignorance or of stupid and unjustifiable indifference in permitting these volumes of the Count, with comparatively few exceptions, to lie undisturbed upon the shelves of the booksellers, instead of buying them up, perusing them, and putting them in universal circulation by way of "sapping the foundation," and destroying the "life" of the pestiferous heresy which has hitherto withstood all attempts to overthrow it, and is still multiplying its converts by scores and hundreds.

From the very small success which has thus far attended efforts to sell the Count's book—our own efforts among the rest—we strongly suspect that it is destined to the same fate that has been shared by all its predecessors in the field of opposition to Spiritualism.

Lectures by the Editor.

S. B. BRITTAN will deliver a course of Four Lectures on the essential facts, principles and issues of Spiritualism, in Owego, beginning on Thursday evening of next week, (Feb. 5th,) and continuing on each succeeding night until the course is completed.

Questions of the Investigating Class.

We have several communications, mostly from abroad, on the question, "Is there a God?" etc., which, on account of their length, we fear we shall be obliged either to omit entirely, or at most to give only a synopsis of their contents.

Miss Hardinge's Entertainments.

By a notice which will be found on another page, it will be seen that Miss Hardinge proposes to continue her series of dramatic and musical entertainments, on Wednesday evening, Feb. 4th.

THE INVESTIGATING CLASS.

This class met again on Wednesday evening of last week, at the house of Mr. Partridge, the question for discussion being,

"Is there a soul or Spirit-world; and if so, what was its origin, its use and destiny? Where is it, and what connection and relation does it hold to the physical or natural world?"

William Fishbough submitted the following paper:

FACTS. The most developed and interior consciousness of man in all ages of the world, has testified to a *perceived* super-corporeal nature and condition of the human soul, such as the mere death of the body can have no power to extinguish—which, if true, necessitates the inference that there is a *world*, in some sense of that term, in which souls may exist after their separation from the body. A farther fact, confirming and demonstrating this inference, is that the souls or Spirits have often manifested themselves to persons still in the flesh.

ORIGIN. Strictly speaking, with reference to its fundamental principles and constitution, it had no origin, but is coeval with the existence of Spirit itself, which is eternal.

USE. Its use is analogous to the use of any other habitation, country, or sphere of existence.

WHERE IS IT? Either to say, without qualification, that it is everywhere, that it is anywhere, and that it is nowhere, would be to convey to the generality of minds an erroneous impression. Viewed from the stand-point of the natural senses, however, it is both everywhere and nowhere—in all space, and yet in no space—according to the sense or aspect in which the idea is viewed. Its position is not to be calculated or defined by the mathematical laws whereby we define quantities, directions and distances in the material world. The Spirit world, in short, is a *state* rather than a *locality*. Spirit, in the most general and absolute sense of the term, is that primordial, eternal and universal divine substance whose life is love and whose form is wisdom; and the *human* spirit is simply a spark of affection and thought segregated and individualized from the infinite and eternal Ocean of affection and thought, as to have a *proprium* or a *something of its own* to contradistinguish it from its divine Parent, and from all other human spirits. The Spirit-world, therefore, fundamentally speaking, is the God-world, or the world or state in which God exists, and is hence omnipresent, not admitting of distinctive localities; and as the Divine Wisdom, which is the *form-principle* of his infinite substance and life, is all pervading in each and all of its attributes, and as an infinite variety of *forms* of his substance, therefore, exist all in each and each in all, being infinitely interblended, and yet each distinct and separate from all the others, when the human spirit becomes disconnected from the body, and enters the absolutely spiritual state or world, it is cognizant of those eternally and everywhere existing forms, conditions, scenery, etc., which correspond to its state of affection and thought, and with which and with which alone, it is necessarily *en rapport* by virtue of such correspondence. All other forms of divine substance, which none the less actually exist in the same apparent locality, will at the same time be as invisible and intangible to this spirit, as these brick walls would be invisible and intangible to the spiritual senses of the clairvoyant who desires to go beyond them—although another spirit if he could be in a different state from this first Spirit, and stand side by side with him, looking in the same direction, might see nothing that this first Spirit saw, but would see a totally different class of objects and scenes; and so of another Spirit, and another, according to their diverse states, *ad infinitum*; and all that would be cognized by each would be *absolute, eternal, objective, reality*, and nothing illusive or merely subjective.

ILLUSTRATION 1. Illustrations of Spiritual things drawn from the resources of the natural world must of necessity involve more or less of fallacy. Still they may be used as *approximations* to the idea intended to be conveyed, and may aid the mind to grasp the truths which lie a little beyond them and which they but imperfectly represent; and as subserving this purpose we offer the following: The roughest and most unsightly block of marble just taken from the quarry, contains within itself the most beautiful statue. All that is necessary to make that statue appear is to remove, or otherwise render invisible (if that were possible) those portions of the block which do not belong to the statue. And so the same block contains within itself the form of an ox, a dragon, a bird, and indeed every other form which right lines, angles, and curves, with their infinitely diversified modifications and combinations are capable of expressing; and any one of these forms may be evoked into external visibility in the same manner with the statue as before described. So all possible forms actually

and eternally exist, as *ideals* or *truths* of the Divine Wisdom, in the infinite substance of the spiritual world, and they exist here also independent of the sculptor's or limner's art; and by the laws of correspondence, those forms and scenes are perceptible to each Spirit and Spirit society which it is in a condition to see, touch, etc., or in other words, which its developed and active senses, or mental and moral states, are related to—while all other forms, (none the less actually existing) are necessarily invisible from the fact that the Spirit's state, for the want of this correspondence or relation, disqualifies him to perceive them.

ILLUSTRATION 2. I now see before me the form of a chair. All that is visible to my external eye is mahogany wood wrought into a particular shape, and partly covered with hair-cloth stuffed with some elastic substance. But science reveals to us the fact that within and pervading those more gross and tangible materials of mahogany, hair-cloth etc., and taking their precise shape, are several other substances, such as moisture, caloric, electricity, etc. Now suppose that the external eyes of four different persons in this world were so diversely organized as each to be related to a different one, and to only that one, of these four different substances; if while they are all looking in that direction, we ask them severally what they see, one will say he sees mahogany wood and hair-cloth in the form of a chair; another will say he sees a cloud of watery vapor in the form of a chair; another will say he sees a collection of caloric fluid in the form of a chair, and the other will say he sees a collection of electricity in the form of a chair—and each will be unable to see any thing else than what they name, though all these substances are equally there.

So in the Spirit-world, where all substances exist *within* all substances, and all forms (as the ideals or truths of Divine Wisdom) exist *within* all forms, each Spirit will see those substances and forms (and we may add that he will hear those sounds, taste those flavors, and smell those odors) to which his sensational, mental and moral states relate him, and those only; and those outer objectivities and movements of land, water, air, and of vegetable, animal and human Spirit life which each Spirit or Spirit society is fitted, by a correspondence of its states, to perceive, constitutes its *specific* Spiritual world or country.

ILLUSTRATION 3. To use an illustration which may be still better adapted to some minds, we will suppose two novitiate Spirits in the Spirit-world to be in different *specific* states of affection and thought, and yet (if that were possible, which it probably is not) to be so nearly in the same *general* state as to stand side by side and look in the same direction. One of these Spirits says, "I see a mountain at the apparent distance of a mile before me." But the other says, "You must be mistaken; I see no mountain there at all, but precisely where you say you see a mountain, I see a lake." The first Spirit rejoins, "You must be the one that is mistaken, for I surely see a mountain there, and no lake;" but while they are thus disputing, a better informed Spirit approaches and says, "Friends, you are both right; there is a mountain there, and there is also a lake there; and besides these there are millions of other things there which neither of you see, all actual existences interpenetrating each other as water pervades the sponge, or electricity pervades all forms, in the *material* world. But the reason why you see differently is because you are in different states of affection and thought—*your* state sensationally relating you to the *mountain*, and *yours* relating you to the *lake*, while neither of your states, according to the laws of correspondence, admits of your seeing anything else.

According to the foregoing, the objects and scenes of the spiritual world are not *subjective* and *fantastic*, as some have supposed, but *objective* and *real*, though it always requires a correspondence between the Spirit's interior state and the actual outer existences, to qualify the Spirit to perceive the latter. It will also be perceived by these remarks that I totally differ from those men and Spirits who insist upon locating the Spirit-world in natural space a certain number of miles from this earth, or who consider it as holding any definite relation to space as we understand it; though at the points at which it *ultimates* and *externalizes* itself, it in some sense comes in connection with, and infuses itself into, natural space.

ITS CONNECTION WITH, AND RELATION TO, THE PHYSICAL WORLD. The Spirit, in being individualized in, and passing through, this world, receives an external sphere of power, experience and memory which it never loses. Though while a Spirit is in its *properly spiritual* state, this external sphere is absorbed within its internals, it is, under favorable conditions, capable of putting it

forth, and dwelling again in the natural world, and acting upon the affairs of the latter. Thus while each spirit as to its *interiors* (which are its properly spiritual constitution) dwells in no distinguishable space, the home of each spirit as to its *exteriors* will forever be upon the earth on which it was individualized, and to which those exteriors are hence most nearly related; and by means of this general link of connection between all Spirits and the natural worlds to which they belong, the whole spiritual sustains to the whole natural universe a relation similar to that which subsists between the individual soul and body of man on earth.

Dr. Orton submitted the following:

Every form is the ultimatum of an idea. Mere matter has no particular form. The house, the ship, the locomotive, are built first in idea—with spiritual tools—and then brought out on the natural plane. This man does, but he does it only by virtue of being a Spirit. His hands and five senses alone, would be powerless at such constructions. The horse, the eagle, this globe, the sun, man, are each equally the ultimatums of an idea. But while man can contrive and ultimate a ship, he can not contrive and ultimate a horse. Hence there is a contriver and worker superior to man, and that contriver and worker we call God; and as he is not tangible to our natural senses, we call him a Spirit.

As matter can not give one form to itself more than another, it follows that all matter which is individualized—the animal, the apple, the diamond or the grain of sand, equally with man—is vitalized, and pervaded by a Spirit, according to its order, which makes it what it is, instead of something else.

We have here, then, in the fact, that every thing has a Spirit according to its order, as well as man, a pretty substantial basis for a belief in a spiritual world; aside from that other pregnant fact, that many men in different ages, and many of ourselves with the clairvoyant senses, have seen and talked with Spirits and touched them; and have seen them surrounded by hills, and vales, and water, and foliage, and flowers, and fruits, corresponding to what we have here, but of surpassing fineness and beauty.

As to the origin of the spiritual world, it is clear that the thing formed can not exist before the property or power which forms it. The Spirit of a rose-tree or diamond must come down and work in matter and individualize and vitalize it, before a rose or diamond can be formed. As I see that all these things, as well as animals and man, visibly originate from a germ or seed, and thence develop, I conclude this to be the uniform order of nature, and hence that the germs or seeds of all forms are furnished and come down from the great Supreme Worker, and are energized and sustained by the potency of his will. And thus the natural, though originating in the spiritual, or more definitely in the Great Spirit, becomes the basis of a developed, expanded and substantial spiritual world. Man's spirit, developed from a germ, through its connection with the physical, becomes fitted, on ascending above the physical, to dwell in a world which, in all its parts, by exactly the same process, has been formed from countless and varying germs, which have been developed and matured on the earth plane, in every department of matter. Hence the spiritual world is a birth, an outgrowth of the natural world—its flower—in exact correspondence with it, hill for hill, vale for vale, river for river; each animal, tree and mineral being there re-produced, but with an added splendor and magnificence which the natural mind finds it impossible to conceive. As the natural world in all its forms and parts, is made up of matter vitalized by spirit, so is the spiritual world made of matter vitalized by spirit, but of matter by long processes of the alchemy of nature, greatly developed and refined—so to speak, of the very flower of matter.

The uses of the spiritual world are, of course, to furnish advanced abodes for human beings, fitted to their new conditions and enlarged capacities of appreciation and enjoyment; and without doubt its destiny is continuous endurance and development conjointly with man.

There is much speculation as to where the spiritual world is, but where should the flower be if not in conjunction with the tree? The spiritual world is everywhere. The spiritual world of a particular globe, as it is made up specially of emanations from it, and is in close affinity with it, we may safely conclude lies immediately around and above it, on every side, and extending also through it. Spirit and matter flow together, and occupy the same space without impediment to each other. The Spirits of men, animals, vegetables and minerals, on and in this earth,

stand as part and parcel of the spiritual world, but only as developing Spirits, not as matured ones. Hence in determining the locality of our spiritual world, we may fix its centre at the centre of our earth, where spirit, as everywhere else, is busy in individualizing and developing forms from matter, or in matter, but of the most elementary kind. Passing thence toward the earth's rim, without a doubt, a gradual improvement, or progression, exists; and beyond and up, to an indefinite extent, increasing in refinement and splendor at every step, are the successive planes or spheres of our spiritual world, the habitations of matured Spirits, by which I mean simply, Spirits who have dropped the flesh.

As with our earth, so I apprehend it is with all. Each is surrounded by its own spiritual world; and the spaces between may be compared to seas; and the whole together forms the great Spiritual Universe, resting upon the natural as its base.

W. S. Courtney said that he had not formally prepared any brief, but hoped the class would continue this question from week to week, until all the members and friends, who desired it, have abundant opportunity to prepare and submit their briefs. He would however, offer a few thoughts on the first branch of the question: "Is there a Soul or Spirit world?" Apart from the facts of modern Spiritualism, which have settled this question beyond reasonable doubt and are reducing it to a positive science, there seems to be a logical necessity for the existence of indefinite planes of being above us. He reasoned thus: There is no more substance, spiritual and natural in the universe now, than there ever was or ever will be. The contrary supposition involves the absurdity of *something out of nothing!* All space is already full of it. There is as much in one portion of space as in another, be it in the ether, or in the solid granite. There is no vacuum. We can not conceive such a thing. All our ideas are positive, or of *some-thing*. We can not form any conception of *no-thing*. It is a contradiction in fact and in terms. Moreover, all things from the least to the greatest, celestial, spiritual and natural, are in equilibrium, and must be so to preserve their being and existence. Otherwise, they would fall into irretrievable chaos. Thus substance is all-pervading, and in all-pervading equilibrium. But substance is every where *determined* and made apparent by *conditions or states* which are infinite or indefinite.

You may call these various conditions magnetic, electric, odyllic, spiritual or what you please, still they are substance in *some* condition or other. We call this general plane of substance on which we now exist, the *material* condition or plane; and we see its forms, existences and individualities, because we are in sympathy with them, or in the same state or condition. But to deny that there are other general conditions or planes of substance, merely because we can not see and feel their forms and individualities, would be illogical, and to deny the necessary predicate of an all-pervading substance, and also its omnipresent equilibrium. This denial would also *assume* a vacuum, of which we can have no conception. Hence the existence of other planes, or general conditions of substance, with their myriad forms of life, is logically necessitated.

Dr. Hatch offered the following paper:

Man can not conceive of an idea or of a principle which has not a corresponding reality, for it is alone by virtue of their existence and a corresponding faculty in man, that he is enabled to perceive, fear, or desire them. If it be said that we may desire what we can not obtain, I answer we can not desire what does not exist.

Man has perceptive powers; there are external objects for him to behold. He has reason; there are principles for him to analyze. He has the faculty of Music; there are harmonies of sounds for its gratification. So on through every faculty of our being. He has the desire of immortality, and if the means of its gratification does not exist, it is the only exception to what appears to be a universal rule which we can discover in nature.

The desire may not be universal; nevertheless its existence in one soul proves the principle. But aside from the educational fears of the consequences of a future life, the desire is as universal as man.

That there is a "Spirit-world" is proved by the conceptions which we have of its existence; but as it is not an objective world, its variety is as extensive as the diversity of souls which inhabit it. If it has an existence, as we know of no other creative power we are compelled to attribute its origin to God. If man exist, there must be some place for him to inhabit; and as far as human observation can extend, the law of change appears to be uni-

versal. In the material elements each segregation which takes place prepares the particles for a higher aggregation—working out new compounds which are higher in their result than were any of the primeval elements of which it is composed.

Thus matter itself is progressive to a higher condition, and from all that we know of man, he is governed by the same law in a more perceptible and active operation.

Thought is limited only by the capabilities of the individual, but is necessarily finite and relative, because the human understanding is so; therefore, the Spirit-world, though it may extend through all space, is located by each person within the sphere of his comprehension.

If the principles of progression be well founded, and this law is applicable to the human Spirit, then the relation of that world to this is as one day or one year to another—not creating any new power in us, but, perhaps, quickening those which we already possess.

From the foregoing consideration I come to the following synoptical conclusions:

The existence of a Spirit-world is proved by the combined evidence of faith and desire; its use, a home for the Spirit; its origin, God; its destiny, unending progression; its locality, is wherever the individual Spirit is attracted; its relation to this world is that of the future to the present, or the present to the past.

Dr. Hallock said:

To the question, "Is there a Spirit-world?" I answer Yes, two of them—a world of *place* and a world of *state*; a world of locality and a world of affection, or in other words, a world objective and a world subjective, and these two are one.

Seers and philosophers do often get themselves in exceedingly muddy water by using their affections to see with instead of their eyes. A bewildered spirit under the inspiration of bad rum, sees a whole flock of devils roosting on the branches of the chandelier. "There they are," says the philosopher, "as large as life, and just as real. All you have to do is to get into the same state, and you will enjoy the same profound reality, which, after all, to be sure, is no reality, only state, the devils being all inside of you." It was your *interior state* that took up its temporary roost in the chandelier, nothing more, nothing less. A Spirit with a predominance of sand and gravel in his "interiors" builds a mountain on the confines of the distant horizon; another, from the deep fountain of his own mental fluidity, puts a lake in its place. By this ingenious method of world-building, so kindly furnished our friends "beyond Jordan" by the seers and philosophers of this mundane sphere, all parties are enabled to proceed with great satisfaction to themselves.

But suppose we pause for a moment in our admiration of this subjective world-creating, and look carefully at the world existing. When we do, we are at once compelled to the admission that all our vaunted subjective powers of creation, ultimate in a dim and imperfect copy of what actually exists outside of us. So far from being able to create "in our interiors" a mountain or a lake, we can neither comprehend nor copy fully the mountain and lake already made to our hand. The artist and his everlasting spirit-brush, daubing away on the canvas of his spiritual imagination, does everlasting duty for the benefit of the idealist; but when at last he throws the shadow of his thought upon the canvas from the loom, what is it? Why, an old familiar landscape, that is all. Here we see the objective antedates in its reality the subjective; and if this be true here, it is true everywhere. If it be true of man now, it will be true of him forever, because we can conceive of no end to law.

Man lives in two worlds now. He is in daily contact with special and universal fact. What the world is, is one thing; what it is to him is quite another thing. But his ideal world, about which he makes such a pother, is nothing more nor less than an effort to copy or translate the actual into his own consciousness. Every mental emotion has its antetype. Were it not so, men would be independent not only of the universe, but of God also.

I can create a subjective dog, and the mesmerized person will declare its objective reality; but this could never be done had no dog ever existed to create the idea or image in my mind.

Again I answer, there is a Spirit-world. First, a Spirit-world *absolute*, of which this globe is a feeble exponent, and of necessary consequence a world *ideal* and *special*, which is simply its reflection upon individual minds.

A Spirit-world *absolute*, existing in natural space—that is the averment—here are my witnesses.

1. I postulate that we can conceive of neither beginning nor end of natural law. Whenever or wherever we are able to observe method at all, it is invariably fixed method. We could have no science otherwise. A specific phenomenon requires a specific condition. A carnivorous tooth is inevitably related to flesh, and a webbed foot to water. The eye is related to light, the ear to sound, etc. These organs could neither exist in fact nor in function without the previous and absolute existence of the conditions to which they were related.

2. Now let us keep fast hold of this endless chain of natural law, while we note its application to the spirit man. Why, we are betrayed to the truth by our very words and modes of expression—"Spirit man?" Did ever a manifestation come from a Spirit that was not a man? Now, conceive, if you can, of a Spirit man without a Spirit world for him to exist upon. The moment it is demonstrated that a Spirit is an entity and not a mere idea, you create a logical necessity for the existence of another entity as substantial as himself. Given one entity, an endless universe of entities is inevitable.

3. Man in essence is ubiquitous but in essence only. He is not so in person or phenomenality. Hence his manifestation of himself, whether here or hereafter, must be both in natural space and time. Were I ubiquitous as to personality, where would be the room in the universe for the existence of any other Spirit? God himself would have to get out of it to make room for me. But the very fact that I exist and my Spirit brother exists, proves that we both exist in space, just as certainly as the cities of New York and Boston exist in space.

4. There can be no individuality without definiteness of outline. Hence space is inevitable when individuality is demonstrated. Now, what is the concurrent gospel of facts in this matter? Is it that supermundane manifestations come from an amorphous conglomerate of ubiquitous Spirit essence, or from sharply defined individualities? The latter certainly. But how can you have two individuals, whether spirit or not, without a space between them? You can have two mountains without a valley just as well, but not any easier.

5. I conclude, therefore, that the Spirit-world is a real world, because real Spirit individuals possessing all the organs and forms of men, manifest themselves to us, and the unending law of analogy declares that feet must have ground, that lungs must have air, and that eyes must have light, etc.

6. I conclude, also, that it is in space, because space and individuality are inseparable, whether applied to man or to worlds.

For the present I am quite willing to let that world revolve at a respectful distance outside of the last earth-home of our solar system. I think there is room enough for it there; I think I can see how it might get there without mortal offence to natural law; but if anybody objects let them find a better location, and I will be just as well satisfied—the fact of the existence of such a world being to me of paramount importance to its astronomical location.

THE CAUSE IN TROY, N. Y.

PARTRIDGE AND BRITTAN:

TROY, January 16, 1857.

It is a long time since I have seen anything in your paper about Spiritualism in this our goodly city of Ilium. But if we are quiet, we are not dead. The good cause is steadily advancing. Our Sunday meetings are well attended, and constantly increasing in numbers. Since Brother Brittan's very acceptable visit to us on his western tour, (which visit we hope will be repeated at his very earliest leisure, we have had the pleasure of listening to several other popular lecturers who have discoursed to us of the higher life. Next to Brother Brittan came Miss Beebe with two of her beautifully poetic effusions, fresh from Spirit land, with the bright jems sparkling, and the beautiful flowers scattering their fresh fragrance amongst us. Next Mr. Courtney, with his deeply instructive productions, worthy of himself; Dr. Hallock, with his plain and forcible logic and earnest eloquence; Ambler, with the very "poetry of philosophy," and last but not least, Miss Sprague with her bright land of holy and pure Spirits, discoursing to us of the inner and higher life, and pointing out to us the duties of this, in words that burn their way into our very souls, and leave an impress there never to be effaced. Miss S. is to continue with us yet two Sundays.

I see by this week's TELEGRAPH, that the Spiritualists in New York have formed or organized a relief society. Good! Let our works show our love for humanity.

On the first Sunday of this month we took up a collection after each lecture which (together with the speaker's fee for her service,) was given to aid the suffering poor, without distinction of faith or sect; and so much good has this little sum so raised been the means of doing, that Miss Sprague again urges upon us another collection, and generously offers the gratuitous service of another day for the same purpose; and to that end we have set apart the last Sunday of this month.

Yours truly,

B. S.

Original Communications.

A FUNERAL DOCUMENT.

NEW YORK, January, 1855.

EDITOR OF SPIRITUAL TELEGRAPH:

Dear Sir—The inclosed paper was drawn up some time ago at the dictation of Mrs. Martha Haggar, an old resident of Poughkeepsie, now eighty-four years of age. They are her words written down by another. This paper was placed in the hands of a friend of Mrs. Haggar, with the request that he should read it at her funeral. That friend has since passed from earth, and the venerable lady wishes an audience for her sentiments, through the medium of your paper, of which she is an attentive reader. At her request, I send it to you for publication.

By especial request of her whose Spirit once tenanted the mortal remains which are now to be consigned to their native dust, this brief recital of her earthly religious opinions is here made. While in the form, she related that during her early years she was faithfully instructed in the doctrine of the existing theology of the old Scotch Church, or Covenanters, and with earnestness sought to obtain an experience of the peace and comfort which was professedly enjoyed by others, from embracing this faith; but though devoted and sincere in the performance of her duties, she failed to find that comfort in the fruits of this profession which others with less apparent zeal in seeking them, declared themselves ever in the possession of. Thinking that perhaps other formulae of evangelical teaching might more nearly exemplify what she still hoped might prove the desired end of his religious hopes, she subsequently became connected with the Methodist Church. Finding still, as she thought, the same lack of that fullness and perfection of what seemed to her should constitute a true system of religion, she afterward dissolved her connection with this body, and established fellowship with the Quakers; but the desire she constantly cherished of becoming acquainted with a more rational, and, as she felt, consistent faith, induced a still further modification of her views of truth, which she affirmed were not resolved into any thing like a definite and settled belief until her attention was arrested by the presentation of truth as contained in the revelations of A. J. Davis, which system has since become widely known as the Harmonial or Spiritual Philosophy. In this she declared that for the first time throughout the long life she spent in seeking spiritual light, she found what satisfied the most ardent and intense desires of her soul, in the form of religious truth. Now it was for the first time that she saw God immutable in his perfections, and the impartial distributor of equal justice, according to his deserts, to each and every creature throughout the universal family of man. Under the influence of the clear simple and beautiful teaching of this new faith, her mind expanded in love and charity toward all classes and conditions of humanity, enabling her to kindly admonish the erring and fallen with the gentle reproof of "Go thou and sin no more." Feeling that to whom much is given of moral strength to withstand the enticements of temptation, the more sympathy and consideration should they exercise toward the less favored of their unfortunate fellow-beings. The doubt, darkness, and uncertainty which had hitherto beclouded the pathway of her religious life, respecting the certainty of the soul's immortality, now, under the elucidations of the harmonial revelations, banished, and gave place to the most blessed assurance of the soul's future unending life of progression, which she could possibly have wished to realize. She contemplated her change with an unwavering conviction that their is no death, and that the mere putting off the mortal, is for the freed spirit to clothe itself in the bright habiliments of an inconceivably glorious and eternal life. To all those who have lived in such a faith, based on a full and tangible realization of the soul's eternal and progressive life, no better thought of anguish, no scalding tear of affection, no heaving sigh of grief, can possibly attend the event that takes from their embrace the visible presence of one who was nearly allied to them by the tender ties of kindred or affection. Patiently awaiting, therefore, the times when to us, like her, the grave shall prove the open door to our higher life, the Spirit land, we now commit to earth that which was from it at first, knowing that the spirit which once animated the moldering ashes, is now at home and at peace in heaven.

This brief sketch of the thoughts and feelings of our friend was written at her request long since, and by her sanctioned as being a correct outline of her struggles and desires for a religion that was not lost in forms and ceremonies; and when the harmonial truths were revealed, she stripped herself of all prejudices, and embraced them with eagerness and delight, as being what she had long desired; and as she expressed, it was like putting off an old worn out garment, and attiring herself in a robe of surpassing loveliness; and her heart was drawn out in thankfulness, and the aspirations of her soul were heavenly and divine.

THE MOST BEAUTIFUL HAND.—Two charming women were discussing one day what it is that constitutes beauty in the hand. They differed in opinion as much as in the shape of the beautiful member whose merits they were discussing. A young gentleman friend presented himself, and by common consent the question was referred to him. It was a delicate matter. He thought of Paris and the three goddesses. Glancing from one to the other of the beautiful white hands presented to him, which, by the way, he had the cunning to hold for some time in his own, for the purpose of examination, he replied at last, "I give it up; the question is too hard for me; but ask the poor and they will tell you that the most beautiful hand is the hand that gives."

CREDIBILITY OF SPIRITUAL PHENOMENON.

It is requisite in order to the proper appreciation of the convictions herein expressed, that I should mention that I am not a SPIRITUALIST. By this I mean to say, that I have never been strongly urged by any motive to seek media, or to employ them for the purpose of obtaining "spiritual communications," though it is a fact that I have occasionally—not frequently—met with these persons, and witnessed their mediatorial practice. In these instances I have been but a spectator, never, except in one case, having been an active party in evoking the "manifestations." Their history I am conversant with, as conveyed in the public prints. I was convinced, in one of the instances alluded to, that I witnessed imposture, in part; and that experience doubtless caused an increased wariness on similar occasions. Neither have I ever confided in spiritual doctrines or teachings, because of their reputed origin; nor for this consideration have I regarded them as being entitled to any peculiar weight or respect. Indeed, I have from the first fairly sought to appreciate the character of these, apart from the question of their origin. No, I am not in the technical sense of that appellative, a "Spiritualist;" yet I fully believe the spiritual world as the necessary counterpart of the natural world; and that their relations are most intimate, and further, that in any true exposition of life they can not be considered apart. Of the truth of these views I do not here seek to convince or persuade any one; yet I am convinced, I am persuaded, that they are true, too obviously so to admit of rational question.

From these confessions it is evident, that it is not an improper bias, but the expression of simple justice which causes me to declare that the phenomena included in the category of "spiritual manifestations" are the most fully, the most thoroughly and completely attested of any known phenomena which do not pass under our daily observation. I here merely express this conviction; I can, if required, or if it become opportune, maintain it; but without enlarging upon that point, I subjoin from the columns of a leading daily journal of London, a narrative from its Paris correspondent which both enforces and illustrates my position. The writer says:

"The wonderful production of the Spirit hands, not only visible to the eye but tangible to the touch, has filled us with awe, the fact of such appearance being now established beyond doubt. The Spirit called answers through the medium, on whose request the hands of the Spirit became visible. One of our greatest English poets, being in communication with the medium, asked for the summons of Dante. The presence of the latter was immediately made manifest by the written answers returned to the questions of the inquirer, and Mr. B— then asked the medium to request the great Italian to make himself visible. Presently there arose, as if from the ground beneath the table, two long, thin, yellow hands, unmistakable as to their Italian origin, undeniable as to their having belonged to a student and a gentleman. While the assembly were yet gazing in breathless awe, and may be something of terror likewise, the hands floated away, or were rather borne, as it were, across the room, and rose to the marble console opposite, upon which stood a vase containing an orange tree in blossom. The hands slowly and softly, without noise, but visibly to all, plucked from the stem a sprig of the orange flower with its leaves, paused above the head of Mrs. B—, the poet's wife, herself an exquisite and beautiful poet likewise, and placing the sprig upon her raven hair, disappeared gradually from sight, seeming once more to sink to the floor, while the audience remained speechless and awe-struck, and being little inclined to renew the experiment, the same night at all events. The sprig of orange blossom is religiously reserved by Mr. B—, whose honor and truth are unimpeachable; while the witnesses gathered round the table at the time of the occurrence to testify to the apparition as well as to the utter unconsciousness of the medium, who neither spoke nor moved while this scene was occurring."

The poets referred to, undoubtedly are Mr. and Mrs. Browning, the latter, by the way, the author of the greatest poem* since Childs Harold.

There never was a circumstance which transpired—at least I know of none—not a phenomenon ever observed in the whole course, which is more fully, more convincingly attested to, than this scene. Indeed it is simple truth to say that it is too well attested to be disputed.

If the credibility of an alleged fact is contingent upon unbroken and concurrent testimony, then the narrative quoted, is the description of a scene which, though not so natural, and easily accounted for as the attempt to kill King Bomba, is as decisively established as that fact. To question or dispute it as a fact, because we are at present unable to propound its rationale, is immoderately stupid, and may we add, unreasonable and preposterous. Yet this is what all the rejectors of the verity of the Spirit phenomena as are compelled to.

Scanning this narrative, let me direct the attention to one circumstance, viz., that the narrative is not merely the exponent of the scene visible and tangible with which it is concerned; but also of the character or nature of it; not merely the relation of the appearance of the hands and the act which they performed, but also an undoubted statement of the origin and whence of the hands; a decisive admission that they were "undeniably" projected from the supra mortal world, by a Spirit. "The hands of the Spirit became visible." A writer on "Do we bury Alive," in Harper's Weekly, whose article from that journal appeared in a late number of the TELEGRAPH, says of the "Fakirs of British India, who practice a sort of voluntary dying and return to life after a burial of many days," that it is a "fact too well attested by resident missionaries to be disputed;" yet is this fact so well attested as the circumstances of the narrative above; or is the testimony of the missionaries reliable, and that of a group of as "unimpeachable" persons, as Mr. and Mrs. Browning, worthless.

R. K. B.

*Aurora Leigh.

Interesting Miscellany.

SIGHT.

Of all the Five Senses—the sight, the hearing, the touch, the taste and the smell, by which we acquire our knowledge of the external world, the form, the color and the other properties of matter, the sense of sight is the most important, whether we view it in reference to the extent of its range, the value of its lessons, or the structure of its organs. With the senses of Touch and Taste, we are brought into immediate contact with the objects of our examination. With the organ of Smell, we inhale from a short distance the radiating or the floating effluvia. The sound of the troubled ocean, or the gale which disturbs it, or the thunder which rolls above, is heard from afar; but the eye carries us to the remotest horizon around, glances upward beyond the voiceless air, through the planetary regions where worlds are but stars—through the sidereal zones where suns are too small to be seen, and to that more distant bourn where Imagination droops her wings, and Reason ceases to be our guide. But even in these distant realms, where the intellectual eye becomes dim, the human eyeball exerts its powers—decrying and describing what is there; and if a limit has been assigned to the physical creation, it may yet convey to the human brain the impression of the remotest ray which streams from the very verge of space.

Our visual powers still maintain their pre-eminence, where we study the organizations of the microscopic world—the form and functions of atomic life, or the larger structures of creations around us. The human ear is deaf to the cry of that life which we crush beneath our feet, and also to the joyous sounds of the living myriads which sport in the sunbeam. The senses of Taste and Smell give us no information respecting the animalcular world; and the rude touch of man, could it reach the invisible atom, would fail to disclose either its outlines or its properties. The sight alone pierces into the dwellings of animalcular life, expands the material atom into a world—lays open the prolific cells of vegetable and animal organization, and displays to the astonished inquirer the structure of those wonderful tissues which cover the fountains of intellectual and animal life.

Nor does the superiority of Sight to the other four senses seem less striking, when we consider what would have been the consequences had we been limited to one. A great modern poet has described a state of the world, in which

"The bright sun was extinguished, and the stars
Did wander darkling in eternal space,
Rayless and pathless, and the icy earth
Swung blind and blackening in the moonless air." BYRON.

But he has not ventured to conceive a world tenanted with sightless occupants, or revolving in space which no ray could traverse. Were our food and our drink tasteless, and no fragrance breathed from the plant or the flower, hunger and thirst would still be assuaged, and the lily and the rose would delight the eye. Were the chords of the lyre struck in vain, and the voice which soothes or alarms us mute forever, the harmony of colors would replace, however imperfectly, the harmony of sounds, and the expression of the human face would still utter, however inarticulately, the language of reproof or of love. Without the ear man could have held communication, and interchanged his labor with his fellow, however distant he might be. Though the rattle of the iron wheel were inaudible, and the watchman deaf to the shriek of the steam-pipe, the colored beacon would have guided him in his flight; and the pilot might have conducted his ship round the globe though he heard not the howl of the gale which shattered his rigging, nor the roar of waters which threaten to engulf him.

It is difficult to imagine the condition of a world where space is impervious to light, or man insensible to its impressions. In such an inquiry the poet might be as safe a guide as the philosopher, and we would not lose much did we rest satisfied with the general idea of the poet's exclamation, though it was intended to convey it:

"Oh what were man—a world without a sun!"

Without any knowledge of the form or size of his own world, or of the worlds beyond it, like the Proteus of the subterranean lake, or the mole working in the dark, man might subsist on the spontaneous productions of the soil, plucking the fruit which he did not plant, and gathering the seed which he did not sow, but his sustenance would have been more precarious than that of the world of instinct as now placed under his power. With the cunning of his fingers, and the grasp of his hand, and the vigor of his arm, and the force of his intellect, he might have sheltered himself from the elements within walls of stone, and defended himself against enemies, rational or irrational, and equally helpless with himself. His houses might have been grouped into cities, his cities into communities, and his communities into nations. His reason might have led him to a knowledge of the first great Cause; and though he had neither sun nor moon nor stars, to represent the beneficence which surrounded him, he might have deified the most gifted of his race who had pierced deepest into the darkness around, or whose genius and industry had procured new powers or new luxuries to their race. But whatever might have been his advances, either in material or intellectual progress, the useful arts would have been slowly and imperceptibly developed, and his highest pleasures would have been derived from the luxuries of music, and the productions which administered to the senses of Taste and Smell.

From these speculations, which, however instructive, sufficiently establish the value and superiority of the sense of sight, we proceed to give some account of the organ by which it carries on its operations—of the optical changes to which it is subject—of the means by which they can be corrected—and of the remarkable phenomena, normal and abnormal, which the eye exhibits either by the direct action of light,

or by those other agents which exercise an indirect influence over the seat of vision. In discussing these various subjects, we mean to address ourselves to the general reader—to consider the eye simply as an optical instrument, and to avoid all questions, anatomical, medical, or surgical; and we shall not gain our object if we fail in making our observations popular, and of advantage to those who value their sight.

While the eye surpasses all the other organs of sense in the extent of its range, it enjoys the exclusive privilege of seeing very distant objects long after they have ceased to exist. If a fixed star is destroyed, or ceases to give light, it will, according to its distance, continue visible for years or for centuries, till the last ray which it has projected has conveyed to our eye the fact of its disappearance, or of the extinction of its light. Nor are these powers of the observation dependent on the magnitude of the eye-ball, or on any of its parts. The minutest eye of the minutest animal, which itself requires a microscope to make it visible, contains in the invisible image which is painted on its retina, a representation of the external world—of the earth, and of the ocean, and of the planetary and starry firmament, as distinct and as large when transferred outwardly by the laws of vision, as that which is seen by the eye of man, or by that of the elephant or of the whale.

While the human eye has been admired by ordinary observers for the beauty of its form, the range and quickness of its movements, and the variety of its expression, it has excited the wonder of philosophers by the exquisite mechanism of its interior, and the singular adaptation to the number of purposes which it has to serve. The eye-ball is nearly globular, being of a spherical form like an orange, its smallest diameter being that which we direct to objects when we wish to see them distinctly. It moves in a socket elegantly prepared for its reception, and lubricated by a peculiar secretion, which entirely removes the friction, and consequently, the irritation with which its motions would have been otherwise accompanied. By means of six muscles attached to it it can direct itself without moving the head, to almost every point of a hemisphere, but when the motion of head or body is combined with that of the eye-ball, it can command almost a continuous picture—a panorama of everything around it.

A MODEL DUN.

An editor out west thus talks to his non-paying subscribers and patrons. If this appeal does not bring in the "pewter," we think he need never dun the second time:

"Friends, Patrons, Subscribers and Advertisers: Hear us for our debts, and get ready that you may pay; trust us we are in need—and have regard for our need, for you have long been trusted; acknowledge your indebtedness, and dive into your pockets that you may promptly fork over. If there be any among you—one single patron—that don't owe us something, then to him we say, step inside—consider yourself a gentleman. If the rest wish to know why we dun them, this is our answer: Not that we care about cash ourselves, but our creditors do. Would you rather that we go to jail, and you go free, than you pay your debts and we all keep moving? As we have agreed we have worked for you—as we have contracted, we have furnished our paper to you, but as you don't pay, we dun you! Here are the agreements for job-work, contracts for subscription, promises of long credits, and duns for deferred payment. Who is there so mean that he don't take a paper? If any, he needn't speak, we don't mean him. Who is there so green that he don't advertise! If any, let him slide; he ain't the chap either. Who is there so bad that he don't pay the printer? If any, let him shout—for he's the man we're after. His name is Legion. He has been owing us one, two or three years—long enough to make us poor and himself poor at our expense. If the above appeal to his conscience doesn't awake his sense to justice, we shall have to try the law, and see what virtue there is in writs and constables."

THE DULLNESS OF GREAT MEN.—Descartes, the famous mathematician and philosopher; La Fontaine, celebrated for his witty fables; Buffon, the great naturalist, were all singularly deficient in powers of conversation. Marmontel, the novelist, was so dull in society, that his friend said of him, after an interview, "I must go and read his tales, to recompense myself for the weariness of hearing him." As to Corneille, the greatest dramatist in France, he was completely lost in society—so absent and embarrassed, that he wrote of himself a witty couplet, importing that he never was intelligible but through the mouth of another. Wit on paper seems to be something widely different from that play of words in conversation which while it sparkles dies; for Charles II., the wittiest monarch that ever sat on the English throne, was so charmed with the humor of "Hudibras," that he caused himself to be introduced in the character of a private gentleman, to Butler, its author. The witty king found the author a very dull companion, and was of opinion, with many others, that so stupid a fellow could never have written so clever a book. Addison, whose classic elegance has long been considered the model of style, was shy and absent in society, preserving even before a single stranger, stiff and dignified silence. In conversation, Dante was taciturn and satirical. Gray or Alfieri seldom talked or smiled. Rousseau was remarkably trite in conversation: not a word of fancy or eloquence warmed him. Milton was unsocial, and even irritable, when much pressed by talk of others.

A LOGICAL REASON.—"Don't you want a ra'al prime lot of butter?" asked a peddler, who had picked up at forty different places.

"What sort of butter is that?" asked the merchant.

"The clear quill—made by my wife from dairy of forty cows—only two churnings."

"What makes it of so many colors?"

"I guess," replied the Yankee, "you never would have asked that question if you had seen my cows, for they are a darned sight speckelder than the butter is."

A CONVINCING CIRCUMSTANCE.—A Universalist clergyman, who is a gentleman of much erudition, and a Professor in a Western College, was visiting a friend in this city, on Sunday last. The wife of this friend was a medium for spiritual communications. The clergyman requested his friend and wife to accompany him to the Universalist church, which they did. After supper, and before retiring for the night, the hostess, who is the maiden spoken of, intimated to the clergyman that he was at liberty to read and pray, as she knew was his devotional custom, if he chose to do so. He availed himself of the privilege; read a chapter in the Bible, and prayed. At the conclusion of the prayer, the lady was entranced, and the controlling Spirit made a prayer in the Spanish language, and then pronounced a benediction in French, and another in Italian. The clergyman being a professor of languages, understood them all; and his surprise—knowing as he did that the medium did not know a word of either of those languages—may be better imagined than expressed. He went away thoroughly convinced of what he never before believed—that the Spirits of those who have departed from earth, do really return and speak through the organs of men and women.

We have this from the husband of the medium, in whose integrity we have full confidence.—*Age of Progress.*

DAMASCUS.—Independently of its central position, it has attractions in itself superior perhaps to any city in the East. We have heard of "rose-red cities half as old as Time"; but Damascus is at least as old as any received history, and is in fact the oldest city we know of which preserves to this day its original importance. From the time when Abraham left his home "between the rivers" to journey westward to the "Land of Promise," its name has been familiar; its beauty and riches have been proverbial for four thousand years, and it has been a link never broken between the patriarchal age and that of the steam-engine. It has come under the dominion of David, of Jeroboam, Pharaoh Necho, of Nebuchadnezzar, of Alexander, of Pompey, of Cleopatra, of Herod, and the Crusaders, yet it survives and still flourishes.

A REASON.—A lady, walking a few days since on one of the wharves of New York, asked a sailor whom she met, why a ship was called "she." The son of Neptune replied, that it was "because the rigging costs more than the hull!"

MARRIED,

In Bridgeport, Conn., on Thursday morning, January 22d, 1857, by Rev. Mr. Towne, Mr. H. F. SHERWOOD of Nashville, Tenn., and Miss EMELINE, eldest daughter of Benajah Mallory, Esq.

PERSONAL AND SPECIAL NOTICES.

The Sacred Circle.

THE January Number of this Monthly Magazine is before us, containing articles with the following titles: "Idiosyncracies of Spiritualism;" "Pleasant Talk with Pleasant People;" "Wraith of 1856;" "Venice" (poetry); "Dialogues between a Skeptic and a Spiritualist;" "There were Giants in those Days" (Poetry); "A Journey to Dreamland;" "Our Spirit Soirees;" "Individualism;" "Singular Manifestation;" "Diary of a Medium;" "Spirit-world Inventions."

The conduct of the CIRCLE, we believe, has fallen chiefly into the hands of two young ladies, the Misses Hoyt, who for their industry, energy and talent, are deserving of all commendation and encouragement. The names of Judge Edmonds and O. G. Warren still, however, appear as the ostensible editors. We would invite the attention of our patrons to the SACRED CIRCLE; and those who wish to subscribe may do so by sending their names and \$2, (the amount of the yearly subscriptions, in advance,) to O. G. Warren, 132 Nassau-street, corner of Benkman-street N. Y.

Emma Hardinge's Entertainments.

EMMA HARDINGE respectfully informs her friends, subscribers, and the public, that her next entertainment will take place at the Broadway Athenaeum, Wednesday evening, February 4, at half-past seven o'clock, when will be given for the first time in this country, the "Witches' Scene" and music of Macbeth, as put on the stage by Macready; also an analysis of Shakspeare's Macbeth, as compared with history, and a slight comparison of the Dramatists of ancient and modern times. A variety of other entertainments will complete the programme. Subscriptions for the series of five nights for one person, 2 dollars; for two, 4 dollars; reserved seats, 50 cents; admission 25 cents. Tickets to be obtained at the office of this paper, or at Emma Hardinge's Musical Academy 553 Broadway.

MRS. HATCH, THE TRANCE-SPEAKING MEDIUM, IN STUYVESANT INSTITUTE.—Monday evening last, without notice other than at the meeting at Dodworth's Academy, a large and intelligent audience assembled. A committee was constituted to propound questions for the elucidation by the Spirits, which were as follows: "Is man a part of God? If so, what part or what relation does he bear to God?"

"What is the difference between truth and fact?"

These questions were elucidated most ably and scientifically. Other questions were asked, and pertinently answered. I can not make a report which will do justice to the lecturer. A distinguished scientific gentleman was heard to say that it was one of the most able lectures he ever listened to. Mrs. Hatch lectures at the same place, Monday evening next, at half-past seven o'clock. C. R.

Spiritual Investigations in Waverly Place.

MRS. CORA M. BROWN, of New York, and Miss SARAH MIDDLEBROOK, recently from Bridgeport, Conn., have commenced holding spiritual circles at No. 106 Waverly Place, in this city. The occasion for receiving company is on Monday, Wednesday and Friday, during the day; and Tuesday, Thursday and Saturday, during the evening.

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

SPIRIT AND CLAIRVOYANT MEDIUMS IN NEW YORK.

Mrs. E. J. French, No. 4 Fourth Avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-medicated Baths given by Mrs. French.

Mrs. Harriet Porter, Clairvoyant Physician and Spirit-Medium, 109 West Twenty-fourth-street, between Sixth and Seventh Avenues. Hours from 10 to 12 A. M. and from 2 to 5 P. M., Wednesdays and Sundays excepted.

Mrs. J. E. Kellogg, Spirit Medium, Rooms, No. 635 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day, (except Sundays,) from 9 A. M., to 12½ P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

Mrs. Bradley, Healing Medium, 109 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Miss Seabring can be seen daily, at 115½ Grand street. Hours, from 10 to 12 A. M. and 2 to 5 and 8 to 10 P. M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. Beck, 883 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. Conklin, Test Medium, Rooms 477 Broadway. Hours, daily, from 9 A. M. to 12 o'clock, and from 2 to 4 P. M.

A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

Mr. G. A. Redman, of Boston, Test Medium, has taken rooms at 183 Canal-street, (new No. 391) where he may be consulted.

Miss Mildred Cole, Trance Test Medium, 485 Sixth Avenue, near 29th Street, visitors received every day and evening, Sundays excepted, from 2½ A. M., to 9½ P. M. Wednesday evenings reserved for attendance at Private Circles.

NEW JERSEY.

Mrs. Lorin L. Platt, of New Brunswick, N. J., Spiritual and Clairvoyant Medium employs her powers chiefly in the examination and treatment of disease.

Mrs. Julia A. Johnson, (late Mrs. S. B. Johnson), No. 48 Walker-street, New York, Psychical Physician, Healing and Rapping Medium.

CONNECTICUT.

Mrs. J. R. Mettler, Clairvoyant and Spirit Medium, devotes her time chiefly to the examination and treatment of the sick. Mrs. M. also gives Psychometrical delineations of character. Residence, No. 9 Winthrop-street, Hartford.

Mrs. R. M. Henderson is a Trance-Speaking Medium of whose abilities we hear very favorable reports. We once had the pleasure of listening to her in Hartford, and can truly say that her discourse on that occasion was, intrinsically and as an illustration of mediumship, above the average standard. Mrs. Henderson may be addressed at Newtown, Conn.

Mrs. Caroline E. Dorman, Clairvoyant, residence 122 Grand-street, New Haven. Medical examinations and prescriptions for the sick will be attended to.

RHODE ISLAND.

Mrs. H. T. Huntley is a Trance-Speaking Medium, who has been employed in this capacity for two years. Address at Providence, R. I.

BOSTON.

Mrs. W. R. Hayden, Test Medium, by Rapping, Writing, and other modes of manifestation. Residence, No. 5 Hayward-place.

Miss Frank Burbank, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson Street.

G. A. Redman, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 45 Carver-street.

Mrs. B. K. Little, (formerly Miss Ellis,) Rapping, Writing and Trance Medium, has opened rooms at No. 46 Elliot-street.

Miss A. W. Snow, No. 104 Tyler-street, Writing and Trance Medium, propose to answer sealed letters, and describe persons that have left the form.

FITCHBURG, MS.

Mrs. E. W. Sidney, Medical Clairvoyant and Spirit Medium, Rooms Fitchburg, Mass. Terms for an examination and prescription, \$1.

SOUTH ROYALTON, VT.

Mrs. Mary H. Brown, Medical Clairvoyant and Healing Medium, will be happy to wait on the sick and afflicted.

NASHUA, N. H.

Charles Ramsdell, Clairvoyant, Writing and Psychometric Medium, 19 Elm-street.

MICHIGAN.

Mrs. C. M. Tuttle, who has for some three years been before the public as a highly acceptable trance lecturing medium, will answer demands upon her services in the above capacity. Address Albion, Michigan.

OHIO.

Miss Anne Denton Griggs, Psychometrist, and Reader of Character. Accuracy warranted. Terms, \$1. Address, Dayton, Ohio.

MRS. E. J. FRENCH.

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The morbid conditions of the Human organism delineated and prescribed for with unparalleled success.

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CLAIRVOYANT EXAMINATIONS AND TREATMENT.

A. B. SMITH, Rondout, N. Y., Clairvoyant and Spirit medium for healing the sick, Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection. Each letter in which the writer requires such an examination must inclose one dollar. Each prescription, if the medicine be furnished, one dollar additional. 237-5m

MR. G. A. REDMAN,

The well-known Test Medium of Boston has taken rooms in Canal-street, old No. 188, new No. 391. Hours may be engaged from 9 A. M. till 9 P. M. Public Circles, evening only, from 7 to 9 P. M. Private parties can be accommodated at the rooms, or at their residences if desired. To insure an uninterrupted opportunity of investigation, hours should be previously engaged. 236-1f

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For Psychometrical Delineation of Character, including conjugal adaptation, 2.00
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Or Theory of the Four Movements, by Charles Fourier. This great work, which is one of the most extraordinary productions of the human mind, is now published. Price, with steel portrait, \$1.50. Cheap edition, \$1. Address, A. Brisbane, or Robert M. Dewitt, publisher, 160 Nassau-street, New York. For sale at the Office of the SPIRITUAL TELEGRAPH. 238-2t

MRS. L. S. BECK.

Spiritual Medium, No. 383 Eighth Avenue, has returned to this city, and may be consulted by any sincere inquirer after Truth, any day except Sunday, from 10 A. M. to 10 P. M. 238-1t

MEDICAL.

Mrs. JULIA A. JOHNSON, M.D., (late Mrs. S. B. Johnson,) of No. 48 Walker-street, New-York, well-known in the British Provinces and several States of the Union as a healing medium and Medical Clairvoyant offers her medical aid to the diseased in Cancers, Scrofula, and acute and chronic diseases of the human system. Ladies will do well to consult her in all cases of female weaknesses. She claims to be the most extraordinary medium in the country, and is willing to be tested by persons of standing. TERMS.—Five dollars for clairvoyant examination. No letters answered without fee inclosed.

N. B. She can accommodate a few invalids with good nursing and board whilst under her care. 244-4t

MRS. HAYES.

Clairvoyant and Healing Physician, Office 176 Grand-street. Wonderful cures by her clairvoyant powers. Terms: Examination, including prescription, \$1. Satisfactory examinations given, remember, or no pay taken. 209 DR. HAYES, Electrician.

CLAIRVOYANCE.

Mrs. CAROLINE E. DORMAN has removed to New Haven, where she will make medical examinations and prescriptions for the sick, at her residence, 122 Grand-street, New Haven. Terms: First examination, \$1; each subsequent one, \$2.

TIFFANY'S MONTHLY.

THE Subscriber's Monthly is devoted to the investigation of the Philosophy of Mind in its being, action and manifestation in every plane of development, including the Philosophy of Spiritual Manifestations.

He will demonstrate the principles by which all the phenomena connected with Spiritualism can be understood, and by which all the apparent antagonisms may be harmonized.

He will trace the DIVINE METHOD in all things natural and spiritual, showing the true relation of the FINITE to the INFINITE; and will investigate the laws of Divine manifestation in the light of axiomatic truths.

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He will teach the method of truly translating the ACTUAL and REAL into the PERCEPTIVE and IDEAL, by means of which the mind is truly unfolded in LOVE and WISDOM, thereby begetting in man true action in respect to himself, his NEIGHBOR and his GOD.

To be published at the office of the SPIRITUAL TELEGRAPH, New York. Each Number contain ninety-six octavo pages, Small Pica type. This work commenced on the 1st of March, 1886. It is issued monthly, at \$3 per annum, in advance. Subscriptions and remittances received by PARTRIDGE AND BRITTAN, Telegraph Office, 342 Broadway, New York. JOEL TIFFANY.

THE PENETRALIA;

Being Hamonial Answers to Important Questions;

A NEW WORK, BY ANDREW JACKSON DAVIS, In the preface Mr. Davis says: "From time to time during the past three years, the Author has been interrogated on almost every topic; frequently by letter, sometimes orally, and naturally by the subjects themselves; and this volume is designed as a *responsum* to such questions as have appeared to him of the greatest importance to mankind."

This is esteemed the most original, attractive and useful work ever written by this voluminous author, and it reveals some of his most private spiritual experiences.

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This excellent volume, contains 328 pages octavo, is printed on good paper, and well bound. To be had wholesale and retail of the Publisher, BELLA MARSH. Price, \$1. Single copies sent by mail on the receipt of \$1 and 8 postage stamps. The work is also for sale at this office. 216-1f

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Being a Review of Dr. Bushnell's recent Lectures on Supernaturalism, by Davis. Price, 50 cents; postage, 13 cents.

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The wonderful success which has uniformly attended the treatment of disease prescribed by the best medical Clairvoyants, is a sufficient guaranty that the claims of this hitherto unknown agent are indeed founded in truth. In more than half of the towns and villages of New England are to be found the monuments of its mysterious skill; while thousands of men and women in the Middle and Western States, can testify to-day that their lives have been saved, or their health has been restored, through the agency of medical Clairvoyance.

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PE ON! HOPE EVER!!

God gave us hope to soothe our dying hours, and to palliate our heaviest miseries. Were it not for Hope, the existence of nine-tenths of mankind would be a burthen almost unbearable. To those who inspire hope in the suffering and desponding, even if it be based upon fallacy, we owe many thanks, for there is but one visitor more cheerful than hope that can make its appearance at the bedside of the dying. That visitor is Dr. James's Extract of Cannabis Indica. The old doctor has been retired from practice for many years, but the infallibility of his marvelous remedy for Consumption, Bronchitis, Nervous Debility, Cough, severe Cold, Asthma, etc., has compelled a demand for it which he can only supply by sending instructions everywhere how to make and successfully use it, and also by selling the medicine ready made to all who do not desire to prepare it themselves. The old Doctor's address is No. 19 Grand-street, Jersey City, N. J. Send him a shilling to cover his expenses, and he will return you the receipt by post. If you are afflicted with any of the terrible ailments above mentioned, get the "Extract of Cannabis Indica." To our best knowledge and belief, based upon what we have heard, and thousands of testimonials, which we have seen, from all parts of the world, it is the only medicine extant that ever did speedily, safely, and permanently cure consumption, and kindred diseases. It is an East India preparation, the efficiency and method of making which the doctor discovered while searching for the means of preserving the life of his only child, a daughter, from death in consequence of tubercled lungs. Take this medicine, (it is genuine thing) and live! 246-

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Send Sick persons in the country, by sending a lock of their hair and the fee of five dollars, can have their examination and prescription carefully written out, and sent to them by mail. The terms are strictly in advance. In order to insure prompt attention, some of the leading symptoms of the case must be stated when sending the hair. Address MRS. HAYES, Clairvoyant, 176 Grand-street, New York. 246-1f

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Whose Sands of Life have nearly run out, discovered while living in the East Indies a certain cure for consumption, bronchitis, coughs, colds, and general debility. Wishing to do as much good as possible he will send to such of his afflicted fellow-beings as request it, this recipe, with full and explicit directions for making it up and successfully using it. He requires each applicant to enclose him one shilling; three cents to be retained as postage on the recipe, and the remainder to be applied to the payment of this advertisement. Address DR. H. JAMES, Jersey City, N. J. 246-1f

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